

Cultural competence of students as a challenge of today

Dmytro Soboliev

Vinnytsia Mykhailo Kotsiubynskyi State Pedagogical University, Vinnytsia, Ukraine

Abstract

The issue is devoted to the definition of the role of cultural competence for a young person, the peculiarities of its development. The social significance of the problem of students' cultural development is outlined, the regulatory and legal documents of the state and world level regarding the role of culture in the progressive advancement of human civilization are analyzed. The most noticeable trends in national education regarding the cultural growth of the individual, the details and specifics of the competence-based approach to the education and formation of students' culture in general secondary education are revealed. The scientific works of scientists in various fields of humanitarian knowledge are analyzed regarding the essence of key concepts: «culture», «personality culture», «cultural competence», «cultural competence of students of general secondary education institutions». The essence of competence (the availability of knowledge, skills, abilities and qualities that contribute to personal growth and readiness to perform professional tasks with high quality, as the ultimate goal and desired result of education) is defined. The crucial importance of cultural competence for the individual is emphasized, the key aspects of its development and the necessary conditions for its effective formation are discussed.

Keywords: competence, culture, cultural competence, high school student, general secondary education institutions

Культурна компетентність учнів як виклик сьогодення

Дмитро Соболев

Вінницький державний педагогічний університет імені Михайла Коцюбинського

Анотація

Питання присвячено визначенню ролі культурної компетентності для молодої людини, особливостям її розвитку. Окреслено соціальне значення проблеми культурного розвитку учнів, проаналізовано нормативно-правові документи державного та світового рівня стосовно ролі культури в напрямку прогресивного просування людської цивілізації. Виявлено найпомітніші тенденції вітчизняної освіти щодо культурного зростання особистості, деталі та специфіку компетентнісного підходу до виховання та формування культури учнів у закладі загальної середньої освіти. Проведено аналіз наукових праць учених різних галузей гуманітарного знання щодо сутності ключових понять: «культура», «культура особистості», «культурна компетентність», «культурна компетентність учнів закладів загальної середньої освіти». Визначено сутність компетентності (наявність знань, умінь, навичок і якостей, що сприяють особистісному зростанню та готовності якісно виконувати професійні завдання, як кінцеву мету та бажаний результат освіти). Підкреслено вирішальне значення культурної компетентності для особистості, обговорено ключові аспекти її розвитку та необхідні умови ефективного її формування.

Ключові слова: компетентність, культура, культурна компетентність, учень старших класів, заклади загальної середньої освіти

Statement of the problem. In the contemporary globalized world, it is of paramount importance for societies to ensure that their citizens receive an adequate level of education. This is particularly crucial at the primary level, where the training, education, and development of the younger generation occurs. The defining characteristic of a nation is its national culture, encompassing its identity, worldview, and the language of its speakers.

The leading role is played by world culture. It has its own system of universal values and, depending on the conditions of development, is specified and branched into certain structures: cultural epochs (ancient, medieval, renaissance), national cultures (Spanish, Ukrainian, German, French), regional cultures (American, Slavic, European), class culture (landed, peasant, bourgeois), economic culture, and so on. Universal culture is a special cultural heritage of different peoples and nations. The structure of culture embodies the whole universe. It includes education, science, art, literature, philosophy, mythology and religion. All these elements interact with each other to

form a unique system. National culture, its peculiarity, uniqueness and originality, is manifested in the spiritual sphere, such as language, literature, music, painting, and the material sphere, such as economy and work (Goh, 2009).

One of the oldest and most valuable material and spiritual cultures in Europe was created by us, Ukrainians. Prominent figures of Ukrainian history, education, science and culture have made significant contributions to the development of civilization. The diaspora of millions of Ukrainians in various countries has become an effective and influential factor in the global dynamics. The desire for creation and creativity, insightful minds, education, powerful intellect, the need for spiritual enrichment and development of culture - all this became possible thanks to the dedication and genetically determined hard work of Ukrainians. The broad content of culture includes morals, values, ideals, customs, knowledge, views, ideas, traditions and religion (Borysova, 2020).

The educational part of a society's culture is a powerful factor in its development. «A school becomes

a center of culture when it is dominated by four cults: the cult of the Motherland, the cult of man, the cult of the book, and the cult of the native word» the great teacher and writer Vasyl Sukhomlynsky argued (Vdovych, 2018). Education is a channel of directed inculturation of the process of entering and deeply immersing a person in culture. The result of a person's inculturation is cultural competence, which enables him or her to understand, correctly interpret and appropriately apply the acquired knowledge of cultural attitudes, values and norms.

The practical meaning of cultural competence is that a person learns the ability to understand, communicate, and interact effectively with people from different cultural backgrounds, both native and foreign. The content of education and the role of cultural competence should be consistent with the culture of the society and foster a personality that is a representative of that culture. The result of inculturation should be a person who is able to reproduce and disseminate the culture, its basic principles, values, customs and traditions, and to pass on the cultural heritage to future generations.

The Analysis of Sources and Recent Research.

Domestic scholars and researchers V. Andrushchenko, I. Bekh, L. Vashchenko, O. Gluzman, M. Holovan, S. Honcharenko, L. Hutsan, I. Ziayun, V. Kremen, O. Ovcharuk, O. Pometun, I. Rodnina, and others pay due attention to the problems of the competence approach in education. Such scholars as V. Shynkaruk, I. Agienko, T. Zaika, L. Levchuk, O. Shevniuk, V. Ternopil'ska, O. Krutenko, S. Kondratenko, V. Verbytskyi, and others have contributed to the definition of the scientific interpretation of the concepts of «culture», «cultural competence», and «personality culture». Culture as a unique phenomenon was comprehensively studied by the founders of the science of ethnography H. Skovoroda, M. Drahomanov, V. Antonovych, M. Hrushevsky, V. Hnatiuk, and M. Kostomarov.

The Purpose of the article is to characterize the cultural competence of students in today's challenges.

The Results of the Research. In order to understand the concept of cultural competence, it is necessary to define and explain the terms «culture» and «competence». Here are the most relevant definitions of these concepts by domestic scholars. Thus, the analysis of the nature of culture, its place and role in society led G. Filipchuk to identify the following main interrelated aspects of the phenomenon under study: «Culture is a social phenomenon created by

society, inherent in society, reflecting its qualitative characteristics and enriching the spiritual life of a person; culture is a process of human creative activity aimed at knowledge of the world around us and of the person in this world, at obtaining objective and reliable information about the world, in which science and art play an important role; culture is intended to help a person not only to know the world and himself, but also to determine his place in the world, worldview; Culture includes the essence of material and spiritual values that a person acquires in the process of mastering the world, as well as the corresponding value orientations of a person in the world; culture, creating the norms of behavior and evaluation necessary for the orientation of a person in the world, ensures the regulation of social relations of people; culture acts as a powerful factor in the formation of essential human forces, in the formation of a person in a person, in the transformation of his natural hobbies, needs, emotions into truly human ones. This is its humanistic content» (Filipchuk, 2007).

An understanding of the content and concept of culture allows us to conclude that culture is the traditions that have been accumulated, preserved, and transmitted from generation to generation through the efforts of the people. It is the basis for the formation of an educated and cultured person and the totality of the cultures of peoples, which determine their role and place in society.

In discussing the scope of knowledge required for the development of cultural competence, it is essential to consider the nation's rich cultural heritage, its interpretation, and the various assessments used to characterize it. The study and description of cultural knowledge has not been adequately researched and documented. Therefore, it is crucial to focus on fundamental information regarding the value-semantic and normative-regulatory attitudes of culture, the main forms of organization, regulation, and self-identification of individuals, the main methods of understanding reality, the experience of knowledge interpretation, evaluation criteria, description etc.

N. Bondarenko posits that cultural competence is formed as a result of the process of individual enculturation. «Education serves as a conduit for directed enculturation, which is the process of immersing an individual in a culture and acquiring an understanding of its distinctive worldview, traditions, customs, norms, and behavioral expectations». Identity patterns that are distinctive to a specific

culture. The outcome of an individual's enculturation is cultural competence, which enables them to accurately interpret and subsequently apply their understanding of the values and attitudes associated with different cultures. The practical significance of cultural competence is that an individual learns to comprehend others, communicate, and interact in an efficacious manner with individuals from diverse cultural backgrounds. The objective of inculturation is to cultivate людина, or the capacity to reproduce culture, its fundamental values, traditions, and to disseminate, transmit, and transfer cultural heritage to subsequent generations (Bondarenko, 2019).

Based on the above, the cultural competence of students, which is formed directly in general secondary education institutions, can be considered as a set of their psychological, intellectual, and activity qualities, including: awareness of world and national cultural heritage, heritage, traditions, and the best masterpieces of art and folk art; possession of skills of elementary analysis of cultural and artistic phenomena, objects, samples of material and intangible culture; ability to express emotions about works of art, cultural objects, express aesthetic, evaluative judgments about their quality; desire to expand and replenish the scope of knowledge in the field of culture and art; presence of artistic and creative interests in the field of artistic activity; activity in creative work; desire to improve their own cultural level by participating in cultural and leisure activities, attending cultural and artistic events, concerts, and performances.

The New Ukrainian School is interested in purposeful and motivated students who are given the freedom to create and develop their knowledge, skills and abilities for future activities. The NUS Concept emphasizes the importance of the process of cultural education of students, which forms values. Key competencies and cross-cutting skills create the foundation that is the basis for the successful self-realization of a student as a person, citizen and future professional. The educational process is an integral part of the entire educational process, which is focused on universal values, including moral and ethical values (dignity, honesty, justice, care, respect for life, respect for oneself and other people) and socio-political values (freedom, democracy, cultural diversity, respect for the native language and culture, patriotism, respect for the environment, respect for the law, solidarity, responsibility). That is why the issue of developing students' cultural competence as a prerequisite for

effective work and further future professional activity in today's conditions is of paramount importance (Kremen, 2012; NUS, 2016).

Cultural competence is defined in the Council of Europe Recommendations as «knowledge of local, national, and European cultural heritage and its place in the world». This encompasses a fundamental understanding of significant cultural works, including contemporary popular culture. It is essential to comprehend the cultural and linguistic diversity of Europe and other regions, the motivation to preserve it, and the significance of aesthetic elements in everyday life (EU Recommendation, 2006).

As posited by N. Holovina, cultural competence is a complex phenomenon. In the author's view, the concept encompasses a range of competencies, including an understanding of the institutional norms that shape social organization at the basic level. This includes familiarity with the economic, political, legal, and religious structures, institutions, establishments, and hierarchies that underpin social organization. This level of competence is primarily provided by specialized academic disciplines within the general education cycle, including economics, political science, law, and social science. It also encompasses competence in conventional norms of social and cultural regulation. These encompass national traditions, prevailing morals, values, morality, worldview, evaluation criteria, etiquette, customs, rituals, and everyday erudition in social and humanitarian knowledge. In the context of education, such competencies are primarily addressed by disciplines such as history, philosophy, sociology, cultural studies, art history, art culture, geography, and others. Additionally, the ability to comprehend and engage with short-term yet highly relevant examples of social prestige, including fashion, image, style, symbols, regalia, social status, intellectual and aesthetic trends, is crucial. The learning competencies described here are typically present in the elements of many humanitarian disciplines. However, they can also be provided by special electives and/or special courses. Cultural competence is expressed in the level of completeness and fluency in the languages of social communication. These include natural spoken (oral and written) languages, special languages, and social (professional) jargon. They also include languages of etiquette and ceremony accepted in a particular society. Additionally, they encompass political, religious, social, and ethnographic symbols, the semantics of prestige attributes, social labeling, and so

forth. (Golovina, 2015). As defined by I. Varnavska and O. Cheremisin, cultural competence is «an integral quality of a personality that manifests itself in the general ability and readiness of a person to perform various activities, socially orienting a person to an independent and successful life» (Varnavska, Cheremisin, 2021). The following indicators of cultural competence are identified by scientists: possession of a culture of communication, communication and interaction; possession of a culture of cognition and thinking; and possession of a culture of working with information and information sources. These indicators should be formulated at the school age, at school, as a basis, but in the future they should be assimilated, updated, developed and improved for use in everyday life in various institutions. The quality of education and cultural upbringing of schoolchildren in a multicultural educational environment is contingent upon the teacher's interethnic tolerance, multiculturalism, and cultural competence, as outlined in the Standard. We align with the perspective of T. Atroshchenko, who asserts that «Ukrainian schools, where individuals from diverse ethnic groups with varying cultural, social, and cognitive backgrounds interact, are inherently multiethnic in nature. This underscores the significance of addressing potential challenges in the relationship between stakeholders in the educational process.» The formation of a culture of communication in the educational process is primarily influenced by the distinctive characteristics of each ethnic society, including the unique traditions, behavioral stereotypes, and attributes of national character that have evolved over time within each ethnic group. In such circumstances, the objective of fostering interethnic tolerance in teachers with multiethnic students becomes particularly crucial (Atroshchenko, 2019).

Today, we can say that the ability to show respect and value Ukrainian national culture, to express national cultural identity, are, above all, the qualities of a personality that are extremely important and relevant in the face of today's acute challenges. Only an educated personality who respects his or her own culture, language, customs and traditions above all else can be called a teacher and teach and educate true citizens of his or her country, as he or she is a bright role model for school-age children. H. Ivaniuk's position, which is significant today, states that «national-patriotic education in the Ukrainian education system can be effective provided that the educational ideal, goals and objectives are clearly defined, the means of developing this complex phenomenon are improved, in particular, the content, forms and methods, social needs and global trends are taken into account, productive moral and spiritual communication of cultural communities and the media is established, state approaches to the organization and activities of educational institutions of different levels are determined. In this regard, the goal of national education should be the development of a spiritually rich personality based on harmonious knowledge and understanding of the national cultural heritage and the achievements of other nations, the involvement of children and youth in the assimilation of universal ideals, readiness to defend the homeland and family» (Ivaniuk, 2016).

Conclusions. The formation of students' cultural competence is a primary condition for the formation of a student as a person who knows his or her origin, culture, language, traditions and culture of other peoples, activates and develops cognitive activity of personal cultural development and further professional activity. Prospects for further research are to form the cultural competence of senior high school students through extracurricular activities.

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Про автора

Дмитро Соколев, аспірант,
e-mail: sobolevdima999@gmail.com,
<https://orcid.org/0009-0008-1414-2874>

About the Author

Dmytro Soboliev, postgraduate,
e-mail: sobolevdima999@gmail.com,
<https://orcid.org/0009-0008-1414-2874>